

Curse ye Mercoz;

17.

OR THE

FATAL DOOM.

IN A

SERMON

Preached in *Guild-hall-Chappel* LONDON,

BEFORE

The Right Honorable the Lord Mayor
and Court of Aldermen,

May the 9th 1680.

By EDMOND HICKERINGILL late Fellow of *Gon-*
vil and *Cajus* Colledge in Cambridge, and Rector of
the *Rectory* of *All-Saints* in Colchester.

L O N D O N,

Printed by J. R. for J. Williams at the Sign of the *Crown*
in *St. Pauls-Church-yard.* 1680.

MOON
NOV 13

royal

To the Most
Illustrious P R I N C E S S
E L I Z A B E T H
D U C H E S S of
A L B E M A R L E, &c.

May it please your Grace,

TO take this occasion to Blazon and Publish your Virtues, would be an employ, as needless as his, that Lighted a Candle to the Sun : And if I should here declare how much I am Obliged to your Grace, and how good an Opinion you have had of my Endeavours in this kind, Envy perhaps would Construe it (in me) Ambition rather than Gratitude: And if by the Formality of a Dedication, I should

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thus

thus engage you to Countenance, or perhaps blush for my escapes, it would not only be a Presumption but a Trappan.

None of these were *Motives* to perswade to this address; but the Truth is, Religion in this Age is so much out of Fashion amongst the Men, (some of them at least) looking upon all Religion, but as the needless Parenthesis of Life; that if I take all occasions to give your Grace opportunities to encourage any Loyal and Religious attempts, 'tis the greatest honour I can do you, or can be done to you.

For which cause (no doubt) St. John Dedicated one of his Epistles to the Elect Lady. And with the same, or the like methods, the Apostles did so Court the great Ladies in the Court of Rome, that they Profelyted to Virtue and Christianity, of Honourable Women not a few.

Or

Nor can I better evidence my Devotion to your Grace, or more approve my own Judgment to the World, than (by this Dedication) in making Choice of such a Protectress to favour that Loyalty and Religion (that is Retrieved in this Sermon from a Text by the perverse Interpretations of some Men) almost lost and forlorn.

Religion (I say) and Loyalty; (I put them together,) for they are Twins, that in our Christian Kingdom, are born, and Live and Dye together.

Any Man in England at this day can be truly Religious; that is not truly Loyal; nor any Man truly Loyal that is not truly Religious: Not only, (I mean) in the Sence of that great and good German Emperour, that turned away his Prophane Servants with these words----How can he be faithful to me, that is not faithful to his God?

But

But chiefly, because true Loyalty, as well as true Religion, are nothing else but an Obedience to God and the King, in the Observance of the Christian Laws of the Land.

Any other account of Religion is Superstitious, and any other account of Loyalty is Factionous or Parasitical.

In our Age no Rebels ever disturbed the Government, and England's Peace. But such as marcht in a Religious Dress, and in a Masquerade; and therefore the most dangerous. And though I cannot but have great Compassion for misguided Zeal, yet I have (sometimes) in this following Sermon followed St. Paul's advice (against my natural tenderness and inclination) in reproving them sharply, and giving the Devil his due.

None was so mild and compassionate to Publicans and Sinners, as our Blessed Saviour, yet
when

when he had to do with Scribes, Pharisees and Hypocrites, he denounc't as many Woo's, as Verses, against them, and called Judas the Traitor (plain) Devil.

But to enlarge this Epistle would but aggravate the trouble of this interruption, I shall therefore now (as I daily do) Conclude with my earnest Prayers for the Temporal and Eternal Prosperity of you and yours, as the bounden Duty of

Illustrious Madam,

Colchester, May 14.
1680.

Your Grace's most Humble
and obliged Servant and
Chaplain,

Edm. Hickeringill;

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Curse ye Meroz.

Judges 5. 23.

Curse ye Meroz (said the Angel of the Lord) Curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty.



Have chosen a Text, very seldom (if at all) insisted upon in these Times, and never before by me at any time.

But yet about Forty years ago, this Text (I have heard) was the Common Theam in Pulpits, and Usher'd in (as well as promoted) the late Bloody Civil Wars.

In this Text, some sagacious men could find Horse and Armes, and hence Raise and Muster Battalia's against Sovereign Majesty, nay, here they could find Commissions too to vouch the Quarrel.

And why should this Text of Holy Writ now (like a piece of *Apocrypha*) be laid aside, Antiquated and out of Date? Shall this Portion of Holy Scripture never appear, but like those ominous flames (call'd *Castor* and *Pollux* by Marriners) that sometimes precede, but always preface a Storm? Shall this Text of *Curse ye Meroz*, &c. never be handled, but (as a Sheet Anchor) never made use of but in a Stress of Weather? I am resolv'd to endeavor (whatever be the Consequence) to bring again into Reputation this Text, *Curse ye Meroz*, &c.

And because this Text will direct me necessarily to Treat of no vulgar Truths, nor every days Discourse, I will therefore for your sakes and mine own (do what I never did before.) Read my Sermon upon this Text, *Curse ye Meroz*, &c.

The true and genuine meaning whereof will appear if we enquire.

1. What is meant by *Meroz*?
2. What is meant by the help of the Lord?
3. Why *Meroz* was accursed?
4. Why a good Angel, the Angel of the Lord did Curse?

Is this the Language of a good Angel, or rather the Language of a staring Hector, to Curse and Damme? The Language of a

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Popes

Curse ye Meroz.

Popes Bull, to Anathematize, and Curse? is this the Dialect of Heaven, or the Dialect of Hell? That the Fourth and last Quere, why the Angel of the Lord did Curse?

Q. 1. First, *What is meant by Meroz?*

Ans. 1. *Meroz* is a Name not found in any part of Scripture except here, but by the following words is imply'd, that *Meroz* was one of the Associated Counties, the Inhabitants whereof were *Israelites*, Cursed *Israelites*, Cowardly *Israelites*, a pack of Neuters at least, that---- whilst *Zebulun* and *Naphtali* were a People that (being good Subjects) Jeopardied their Lives unto the Death, in the High Places of the Field to help their Sovereign Magistrate (*Deborah*) against the Enemy; The Inhabitants of *Meroz*, either out of Cowardize, or Disloyalty, or both, staid at home, and would not stir a Foot, nor contribute Hand, nor Heart, nor their Purfes neither to Royal Aid, therefore Gods Angel does Anathematize and Curse them.

Q. 2. Secondly, *What is meant by the help of the Lord?*

Ans. 1. By the help of the Lord surely is meant the help of Rebels Aiding and Assisting them against the Sovereign, at least, men have been taught so, and made to believe it, and have ventur'd all their Estates, nay more, Body and Soul upon the truth on't.

If this be the true meaning of the Words, the Text is as fit for 1680 as it was for 1640. And we will not dissemble the truth of it, but let it have its full Scope.

For this Text is part of the *Epinicion*, or Song for Victory obtain'd by *Deborah* the Queen or Judge of *Israel* (*Judges 4 4. She Judged Israel at that Time*) and *Barak* her Captain General. The Title of this Chapter, wherein the Text is, is--- The Song of *Deborah* and *Barak* - after Victory obtain'd against the Queens Enemies, the Captain of whose Host was wicked *Sisera*, who with a Mighty Army came to Fight against *Deborah* the Sovereign of the *Israelites*; of which her Subjects, some Fought for their Sovereign *Deborah*, as *Zebulun* and *Naphtali*, some would not Fight for their Sovereign, as *Meroz*; Therefore *Curse ye Meroz*, said the Angel of the Lord, *Curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, the help of their Sovereign, (there called) the help of the Lord against the Mighty Enemies of Sovereign Majesty.*

So that the help of the Lord (in this Text) is evidently the help
of

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of *Deborah*, the help and assistance of the Sovereign Magistrate against the Enemy.

This is so plain and Evident from the Context, that nothing can be more Intelligible. Whence observe, that to help the Sovereign Magistrate against the Enemy, is to help God. Or thus, They that Fight not for their Sovereign, Fight not for God. And they that Fight against their Sovereign, Fight against God. Or, the Kings Enemy cannot be Gods Friend. Or, He that Honors not the King, Fears not God. Or thus, All Rebels and Disloyal Persons to their Sovereign, are Cursed Rebels, and Disloyal to God.

Doc.

Truth's so clearly deduced (without any wresting) from this Text, as well as, throughout the whole Scripture Canonical, that we may well wonder that there could have been such Pulpiteers, as to Cheat their Hearers with quite contrary Doctrines and Deductions from this Text, or such easie Gulls amongst their Auditors, that could be so grossly impos'd upon, and be juggled out of their Lives, their Money, their Plate, nay, (it is to be feared) their Souls are accursed, if this Text be true, not only for refusing to Assist their Sovereign (the Cursed Crime in the Text) but much more for resisting him even to Blood and their own Damnation, so easie are, and so Damnable too (many times) those Juggling Tricks that Cheats the Vulgar.

Cheat the Vulgar? Alas! What is more Ordinary? But this was the most Gross, most Palpable, and the most Fatal Cheat that ever was put upon them, and from the Holy Scripture wretchedly wrested, and from the Pulpit too; Fatal to the People, Fatal to the King and Kingdom.

With this Text, that is the most Loyal Text in all the Bible, was the Kings Army rooted, our Blessed King Martyr'd and Murther'd, and the Kingdom Ruined.

Which may teach Sovereigns, by woful Experience, that if they let loose the Reignes of Government, especially in Ecclesiastical Affairs, if they cannot or will not restrain the License of the Pulpit and Pulpiteers, they loose the best Flower of the Crown, and expose themselves and their People to the wild Expositions and Harangues of every bold *Expositor*, and *Bourisfeau*.

Where by the way, note how necessary it is for a King, as to outward Administration, to keep the Key of *David*, that *Openeth*

and

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Iſa. 22. 22. and no man ſcutteth, and ſcutteth and no man openeth, and not to truſt the opening, the meaning, and Interpretations of Scripture, to his Adverſaries, or Rebels, or ſuch as he has no influence upon, whether Pope or Presbyterian; Popery, or Foppery.

And have we not Laws enough, and ſtrong enough to bind the Bloody hands of both, and hinder their growth, if men have but honeſty and courage enough to put them in Execution?

And this Doctrin ſo apparent in the Text, that to help our Sovereign againſt his Enemies, is to help God; and not to help him, is to be lyable to the Curſe of God, is founded upon theſe two following Reaſons and infallible Arguments, which I ſhall place in Answer to the third Quere, why *Meroz* was accuſed?

Reaſ. 1ſt. Becauſe Diſloyalty and Rebellion againſt the Sovereign Magiſtrate is a Sin of the ſame horrid nature with Diſloyalty and Rebellion againſt God himſelf: Nay, the Holy Apoſtle does not ſay they are like one another as ever they can look, but they are

Rom. 13. 2 one and the ſame. *He that reſiſteth the Power reſiſteth the Ordinance of God, the Imperial Edict of God.* For if thou Sinneſt, what doeſt thou againſt God? (ſaith Eliphaz) or if thy Tranſgreſſions be multiplied, what doeſt thou againſt him? If thou be righteous what giv'eſt thou him? or what receiveth he of thine hand? Thy wickedneſs may hurt a Man as thou art, and thy Righteouſneſs may profit the Son of Man.

Upon this account *Jehoiakim* who rebelled againſt *Nebuchadnezzar* contrary to his Oath of Allegiance and Covenant (2 *Chron. 16. 13.*) with an Infidel King, and is ſaid to have broken Gods Covenant, *Ezekiel 17. 19.* by breaking the Covenant made to that Heathen King, whoſe ſworn vaſſal he was, as appears alſo *Ezekiel 17. 13. 18.* Murmuring againſt *Moses* the Chief Magiſtrate is called tempting of God. 1 *Cor. 9. 10.* And the People, in their Confeſſion of the Mutiny, ſay as much *Numb. 21. 7.* *We have ſinned, for we have ſpoken againſt the Lord and againſt thee*, where note, that ſpeaking againſt *Moses* is called ſpeaking againſt God; even as, the Royal Ayd in the Text, is called the help of the Lord.

Is not the People's murmurings againſt *Moses* called murmuring againſt God? *Exod. 16. 2.* The Lord heareth your murmurings which ye murmur againſt him, and what are we? your murmurings are not againſt us, but againſt the Lord; which muſt be taken implicitly, for expreſſly they murmured only againſt the Chief Magiſtrate

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giſtrate and Chief Priſt; *Mofes* and *Aaron*. *Exod.* 16. 2.

Nay, God himſelf calls the rejecting of *Samu-l*, (the Chief Magiſtrate) the rejecting of the God of *Iſrael*. *1. Sam.* 8. 7. The Spirit of Loyalty which moved *Amasa* to help the King is called the Spirit of God. *1. Chron.* 21. 18. From whence then came that Spirit that moved *Sheba* to Rebellion? and made him therefore a Son of *Belial*? *2. Sam.* 20. 1. What Communion has Chriſt with *Belial*? *2. Cor.* 2.
15.

If then the help of the Sovereign be the help of the Lord, as it is ſtyled in this Text by the Spirit of God that Nick-names nothing, then who do they help that ayd Rebels againſt their Sovereign? The Devil without doubt: And how meritorious is it in the ſight of Heaven to help our Sovereign upon Earth; the Bleſſing of God goes along with theſe, whiſt the other are Curſed by God and his Holy Angel, as *Meroz* was; Curſed *Meroz*, Diſloyal *Meroz*.

Thus the Indictment had been rightly drawn up againſt *Naboth*, *1. K.* 21. 10. for Blaſpheming God and the King, if but the latter claufe could have been prov'd.

The Counſel, in their addreſſes to the Emperors made uſe of their juſt Title ---- *Sacra Veſtigia* without Scruple; and that humble confeſſion of the Prodigal. *Luke* 15. 18. Implies that Heaven was offended wth his diſobedience to his Father; *I have ſinned againſt Heaven and before thee* (that is) in thy ſight, but againſt Heaven, againſt God is the Sin Committed.

When therefore a Temptation to Rebellion or diſloyalty to the King our Sovereign Maſter does aſſault thee (as *Joſeph's* Miſtreſs did him to diſloyalty againſt his Maſter) quaſh it, in the ſame Heavenly Language that *Joſeph* did, *How can I do this great Wickedneſs and Sin againſt God?* *Gen.* 39. 9.

Reaſ. 2. The ſecond Reason is, becauſe the Punishment of Diſloyalty and Rebellion againſt the King is as horrid and grievous, as the Punishment of Diſloyalty and Rebellion againſt God himſelf Immediately, namely, Eternall Damnation. They that reſiſt *χρῆμα λόγου* (in plain Engliſh) ſhall be damn'd; *For who can ſtretch forth his hand againſt the Lords Anointed and be Guiltleſs?* (that is) no Jury empanell'd on this Inqueſt can acquit him, or however he may eſcape by an Act of Grace or Oblivion, at the Bar, *in foro civili*, yet caſt he muſt be *in Foro Cali* at God's Tribunal, into utter Darkneſs, except.

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except he repent unfeignedly of that Hellish deed of Darknes. All which Justifies from bold Censures, that just decree of the King. *Ezra 7. 26. Whofoever will not do the Law of thy God and the Law of the King, let Judgment be Executed speedily upon him, whether it be unto death, or to Banishment, or to confiscation of goods, or to Imprisonment.*

But, in case the Sovereign Happen to be a Child, as was King *Josiah*, (may some well say) or a Mad-man, as was *Charles* the 6. the *French* King; or a Tyrant, as was King *Rehoboam*; or an Heretick, an Infidel, or an Apostate, as was *Julian*, to obey and help such a Sovereign Magistrate: Is that to help the Lord, (as the Text Phrases it) or is it not rather to Fight against God? In such cases, how ought Subjects to demean themselves in their Obedience?

This is a Question and a case of Conscience so naturally arising from the Text, that no discourse upon it can be pertinent and home to the purpose, that does not give a full and plain answer to the same.

And yet I am sensible it is a question as carefully as necessarily to be answered; nor is he fit to come in a Pulpit, that through Ignorance knows not how, or through Pusillanimity dares not, or through flattery will not, or through carelessness neglects to direct the People in their obedience in this Particular: As for Arbitrary Government and Popery, though we have all the reasons in the World to believe that it is morally impossible, that ever any English Magistrate had any such design in our days of setting them up, and promoting them; yet that's not material; Fears and Jealousies of Popery and Arbitrary Government shall as effectually do the business of those *Bontifex*'s and *Demagogues*, that love to scare the People out of their Wits, till they run a Madding to Tumult, Mutiny and Rebellion, to their Ruine; like those that in danger of having the Ship Founder under them, leap Overboard for fear of Drowning.

Hence come all the mischiefs of Tumults, Treason and Rebellion, The People are either not taught their due Obedience, as Christians and *English-men*; or mis-taught, as they have been Fatally, and from this Text.

And therefore I answer plainly and with all due Submission, that I would sooner have my Tongue pull'd out, than perswade the Subjects

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jects of *England* to active Obedience to such a Word, as *Constantinus* the Emperor threatned his Bishops with, saying, *quod ego volo, pro Canone sit*, my Will is my Law.

A King of *England*, whatever Opinion he is of in his Private Sentiments, cannot speak but in the Voice of the Law of *England*, and he is therefore called our Liege-Lord, and we his Liege-People: And whoever urges any other obedience but according to Law, or payes any other Obedience than according to Law, both of them are Criminals, and shall be punish't for the same by the Kings Laws, and the Kings Ministers and Justices.

And yet I say in the Words of *Tertullian*, and his odd *Latin*, as he *Tertul. ad* usually expresses himself---*Colimus Imperatorem ut à Deo Secundum, Scapul. & quicquid est à Deo consecutum, solo Deo minorem.*

The King himself is accountable for his Errors to none but God, his Personal errors; but as King and in his Politick capacity, it is impossible he should have any Errors; for a King of *England* can do no wrong; why, because he cannot speak but in the Voysce of the Law, and if any Injunction come out contrary to Law, both they that obey, and they that promote shall be punish't by the King, by the Kings Law.

And therefore it is impossible, as our Laws are that any King of *England* can be a Popish King; for whatever opinion prevails in his private sentiments, He speaks and Acts only in and by the Laws of the Land. And our Laws and Religion are so incorporated, that Prayers and Sacraments and Ordination of Bishops, Priests, and Deacons &c. are all Divine and all Statute-Law; And he that goes to separate and put asunder the same which God and the Law-makers have thus joyn'd together, may, if he be a *Sampson*, possibly pull down the Fabrick, but it will fall upon his own head, and bury himself in the Rubbish. And therefore that God that preserv'd the Reform'd Religion in *France*, in despite of all the Massacres and Bloody designs of *Charles 9.* and *Hen. 3.* the former Brother dying weltring in his own Blood, and the latter, after one of his Bloody Fryars had given him his Death's Wound and Mortal Stab, confessing and saying in his dying Pangs, and last words, learn of me, that Piety is a Duty of man unto God, over which worldly force hath no power.

And shall not the same God more probably defend and protect
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the Reformed Religion in *England*, already become our established Law as well as our Religion? Oh, ye of little Faith?

And note, that as the Persecutors of the reformed Religion in *France*, never got any thing thereby but Punishment and mischief; so neither did the Protestants there ever get any thing by Arms, but Blood and Ruin.

Tyranny always ruins Tyrants, and Rebellion always ruins Rebels; read all Histories, Sacred and Profane, and you will find that all Rebels like *Sheba* and *Abshalom* come at long run to the Block, or the Gallows; or to Repentance.

King *Rehoboam* had so little wit as to threaten to be a Tyrant, and what got he by it? He lost Ten of his Twelve Tribes.

Those Ten Rebell Tribes, what got they? a new Tyrant, and an Usurper, a new Religion and a false Fanatical Non-sensical Religion, by that wicked *Jeroboam*, that made *Israel* to sin, and then within a little while they were all carried away captive, the Lord knows whither, for no History can tell us what is become of them to this day; And this they got, even ruin, the certain Portion and lot of all Rebels; whilst loyal *Judah* and *Benjamin* continu'd a Kingdom govern'd by their own Laws and Religion (except in the Parenthesis of 70 years Captivity) until the Blood of our Saviour (which according to their wish, fell heavily upon them unto this day, and made them *Cain's* and Vagabonds upon the Face of the Earth.

All this shews us the Truth of the Old Religion of the Primitive Christians, (in spite of our new *Presbyterian* Church-Militant,) whose Weapons were only Prayers and Tears, with which they defended themselves, and wearied out, and at last overcame their Persecutors and Tyrants.

And as this is true Christian Piety, so we in *England* find it the best Policy by Fatal Lectures of woful Experience. People were so alarm'd from the Pulpits with such Texts as this, and so frighted with Jealousies and Fears of Arbitrary Government and Popery; that (like men in a Shipwrack as I said before that leap into the Sea for fear of Drowning) we gulf'd our selves into more Arbitrary Government, Tyranny and Popery, or Foppery and Phanaticism, the Spawn of Popery, then could possibly have betided us, if the worst had come that men did fear, or were perswaded to fear.

How

How were our Miseries in the Late Civil Wars Prologu'd with a noise of Arbitrary Government in the Case of Ship-Money? a Tax impos'd without a Parliament, for Remedy whereof, it came to Armes, and Blood and Ruine; and instead of one Arbitrary Tax (as they call'd it) by the King without a Parliament in a Case of urgent necessity, to defend the Kingdom against Forreign Foes; we underwent a Thousand Arbitrary Taxes by a Parliament without a King, (which is at least equally Illegal) and Millions of Men and Treasure consum'd, was not this Remedy worse than the Disease?

And was there ever any Tyrant heard of in any Age or Nation, that ever Ruin'd and wasted his People at that Bloody Rate; that we wasted and ruin'd one another, and all this because nothing would please men but New Religions, and New Preachers, and New Expositions of Texts, such as this is, but explain'd quite contrary to Truth and the Old Christian Religion, whose Weapons against Authority and Sovereign Majesty, are only (I say again) Prayers and Tears. And shall not God hear his Peoples Cryes and Groanings? Yes, surely, read all Histories, and you will find that as Rebels, so Tyrants seldom come to the Grave in Peace.

-----Sine cæde & sanguine

Nemo-----

-----Nec sicca morte Tyranni.

Rehoboam would play the Tyrant and lost his Subjects by it, *Dionysius* the Tyrant of *Syracusa*, thought he had ensur'd his Kingdom of *Sicily* to him with Chains of Adamant, and he was glad to turn School-Master in *Italy* in Conclusion, and get a Paultry living as a Tyrannical Pædagogues, with insulting over Boyes.

The time would fail me to tell of the dismal ends of such *Nero's* and *Dioclesian's*, and I am weary of this Tragical Discourse; and will briefly come to a more pleasant Improvement of the Text, concluding the Stated Question thus: If the King happen to be a Child, a Mad-man, a Papist, or an Infidel; for his Personal Infirmities he shall answer to God alone, but his Dominion and our Obedience, are circumcised within the Limits of the Laws of the Land, the only Rule of his Sovereignty and our Obedience; and all other Doctrine of Obedience is Parasitical or Prophane.

Use 1. If the help of our Sovereign Lord the King, be the help of the Lord God, and if Royal Aid be Divine Aid, then who do
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they help that Fight against and resist their Sovereign? Who are they for? For the Devil sure: There is no middle way, no favorable *Limbus*, no Purgatory that can Intervene, but they that help not Heaven, they help Hell; they that help not the Lord, help the Devil: As do all those that are so Disloyal, Lazy, or Cowardly, that neglect to help their Sovereign, when endanger'd or distressed by Enemies; much more do those help the Devil that Rebel and Tumultuously resist and Fight against their Sovereign. If the Spirit of Loyalty be the Spirit of God, as the Holy Ghost calls it, (as aforesaid) then what Spirit is that which Resisteth God, by Resisting the Sovereign Magistrate who is called God, but the Spirit of Antichrist, and the Spirit of the Devil?

Not the Spirit of the Devil in his own Black Hellish likeness and Apparition. (that would affright rather than invite men to be his Followers) But a Devil in the likeness of *Samuel*, in the likeness of a Prophet, a Rebel with his Cloak on, the Old Cloak of Religion and the Cause, the Cause. The Devil was great in *Abshalom*, to make him a Rebel against his King and Father, but he was a Crafty Politick Devil withall, to make him pretend Justice, and Courtesie, and Humility, to gain the Populace, and above all Arts, Religion, let me go and pay my Vows which I have Vowed to the Lord in *Hebron*, (saith he) the Place of Conventicle, and the Place of Rande-
 2 Sam. 15. devouz and Parade also.

Finge Deum (Belial!) *quoties vis fallere plebem.*

And such Devils in the likeness of a Prophet, I say, in the likeness of Religion, is the fiercest, the Bloodyest, the most Antichristian, and Devillish of all Devils.

Did ever man read of more Bloody Massacres than under the Conduct of the Papiests, Covenanted together in *France*, by the Name of the Holy League? Did ever any thing Parallel it, except those Hellish contrivances, and Bloody Butcheries in this Island, under the favor and Influence of the solemn League and Covenant.

We read in the Holy Gospel, of a kind of Devils that cannot be Cast out but by Prayer and Fasting; but this kind of Devil or Spirit of Antichrist that I am Treating of, gets Life and strength by Prayer and Fasting.

Variety of opinions there are, the Man of Sin: Spoken of 2. *Thes.* 2. the Son of Perdition. Be this Spirit of Perdition or Man of Sin who

who it will) I am sure. 1st. It is a religious, a pretendedly Religious Spirit, because it sits in the Temple of God. verſ. 4.

Secondly, It is a Rebellious Spirit against the Sovereign Magistrate, opposing and exalting himself above all that is called God (that is) the Magistrate. So that, those that under color of Religion, and upon pretence of Religion, Fight and Kill and Slay, and break the peace.

As in our Age have the Papiſts, eſpecially the Jeſuits, and the Fanaticks, eſpecially the rigid Presbyterian and Fifth-Monarchy-Men, we are ſure they are Men of Sin and Sons of Perdition opposing the Magistrate for God's ſake, or in pretence of Religion.

Religion certainly, true Religion is the greateſt happineſs that God gives to Mortal Men, thereby we converſe with Heaven upon Earth, thereby Men live on Earth like the Glorified Saints and Angels in Heaven, *thereby comes Glory to God on High, on Earth Peace, good Will towards Men*: And as true Religion is the beſt thing, ſo it is facile and eaſie to learn and practice; Fear God and Honor the King, Love thy Neighbor includes the whole duty of Man.

But the Hypocriſie of Religion, the Face without the Heart of Religion, it requires ſuch a deal of dreſſes and paintings, controverſies, diſputes, diſſimulations, frauds and pretences, that it had been much better for the good and Peace of Mankind to have had no Religion then ſuch a perplex, tragical, troubleſome and fatal thing as ſome have made it, and ſtill endeavor to make it.

The firſt Quarrel and Bloodſhed that ever was in the World was about Religion, therefore *Cain* ſlew his Brother *Abel*, and became the great Example of Murthering our Brethren upon a Religious ſcore to all Holy and Solemn Leaguers and Covenanters, both of Papiſts in *France*, and Proteſtants in great Britain.

We have then here a clear Evidence, who is the Man of Sin and Son of Perdition, namely, every Spirit that ſits in the Temple of God, and oppoſes and exalts it ſelf above the Magiſtrate, who is called God.

And that Spirit, that Devilliſh Anti-chriſtian Spirit divides it ſelf, (like two lines drawn from the circumference to the center, that ſeem to oppoſe one another, yet both aime at the Center) into the Spirit of Popery, and the Spirit of Foppery.

The Former under pretence of Religion exalts the *Mitre* a-

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bove the *Crown*, and the *Croſſer* above the *Scepter*; the latter plumes himſelf in his Almighty Pulpit, whiſt the Magiſtrate truckles under him upon the Stool of Repentance; both of them oppoſe and exalt themſelves above all that is called God; both of them will without ſcruple do evil that good may come thereof, Equivocate, Lye, Plunder, Sequeſter, and Behead for Gods-ſake, and the cauſes-ſake; both of them agree in that Jeſuitical tenent, that Dominion is founded in grace; both of them Plot and contrive Miſchief where and when they have ſway, but always Miſchief as much as in themſelves; both of them have for many years been the great Diſturbers of the Peace of all Chriſtendome, as well as of the Peace of *England*; and tell me but of any Maſſacre, or Bloody Wars and Stratagem's againſt the Magiſtrate, any Treafon's and Rebellions, but what was carried on either by Papiſts and Jeſuits, or by Preſbyterians and Fanaticks, in the Memory of Man, and i'll be content to abide the Bloody Inquiſition of the one, and undergo the Fates of the Arch-Biſhops and Metropolitan's of *England* and *Scotland*, *Canterbury* and *St. Andrews* Murther'd by the other.

Both are Bejeſuited and Breath nothing but Blood and Ruin, for Gods-ſake and Gods-cause; and yet they are ſeverally diſtinguiſht and diſguiz'd; one wears a Fryars weed, the other a ſhort ſynodical Jump; one wear's his Crown ſhaven, the other only crop't; So that, *whence comes wars and Fightings amongſt us?* From the Church, the Temple of God? And ſuch as ſit in the Temple of God? Comes it from the conclave, the Synod, or the Pulpit? Yes, it did God knows, when Men, Men of Sin, and Sons of Perdition with ſuch a Text as this did make the Sacred Pulpit a Pulpit Drum to beat a Call thereon, and an Alarum to Arms and War, to Rebellion and Blood? But ſuch wild expoſitions and Harangues to bejuggle and beguile the ſilly Rabble came from the Luſts that War'd in their Members, the Luſt of Ambition, the Luſt of Covetouſneſs, after the Kings Lands, the Biſhops Lands, the Stately Houſes and Mannors of the Loyal Lords and Gentlemen: And this, all this and more came from the Pulpit.

From this Principle and Spirit of Antichriſt, or Rebellion under the Cloak of Religion did Pope *Boniſface* exalted in Pride ſet his inſulting Toe upon the Neck of *Frederick* the Emperor, repeating with *Pſa. 18. 40.* a ſurly grace that of the *Pſalmiſt*, *Thou haſt given me the Neck of mine*

mine Enemies, and Psal. 91. 13. *Thou shalt tread upon the Lion* Psal. 91. 13
and Adder, the Young Lion and Dragon shalt thou trample under Feet.

And just so did the Fanaticks (who are minor Popes of a later Edition) from this Principle wrest another place of the Psalmist, to justify the Murther of our late Sovereign of Blessed Memory ----- namely, *To bind their Kings with Chains, and their Nobles with Fetters of Iron, to Execute upon them the Judgment written, this Honor of all the Saints.* Psal. 149. 9

Then that of *Isa. 2. 2.* has done great Service, namely, *The Mountain of the Lords House shall be established upon the top of the Mountains, and shall be exalted above the Hills, &c.* The warrant there has been old quarrelling and scolding, disputing and calling names, (Sons of Whores, Sons of the Whore of Babylon, Whore of Rome;) old Fighting and Wrangling, Parrying and Fencing, Thrusting and Scrambling, whose Party should get up on and be this Mountain that shall be exalted upon the top of all other Mountains; Ambition, and Covetousness are (of all Lusts) never weary, never tyred, especially when Pride and Covetousness wears the Vizard of Religion, then the Riches of *Pluto* and Hell cannot glut them; and nothing but the ambition of *Lucifer* (to be equal if not above their Maker) can satisfie their Insatiable Pride. *Isa. 2. 2.*

Thus, Pope Boniface Lesson'd and Tutor'd Phillip (Surnamed the Vid. Alph. Fair,) King of France, *volumus te scire in temporalibus & spiritualibus nobis subiacere* de Verg. you must know, Sir, that in Temporals as well as Spirituals you are our Subject. P. 123.

Yer the French Army made bold to Plunder Pope Boniface 8th. Heildfeld. of more Treasure then all the Revenue of the Kings of the whole Histor. Earth amounted to in one Year, a Sum by far exceeding the Sum of Two Hundred and Fifty Tun of Gold, which Pope John 22. left to his Heirs.

All the wealth of the Indies is theirs, if the King that owes those golden Mines be Priest-Ridden: But the French not only of late (through the Sorbonists Doctrine) but also in former ages been very dull and unapt to learn the Doctrine of the Popes Supremacy, and therefore the said French King Phillip the Fair, in his Letter to Pope Boniface in answer to his said impudent as well as imprudent claim, begins his Letter, with *Sciat futuitas vestra* ----- instead of *Sciat sanctitas vestra*; that is in English, I give your Pop-ship

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to understand instead of ----- I give your Popeship to understand.

When *Hen. 2.* King of *England* was whipt and went to *Tyburn* in expiation of *Becket's* Death, *Thomas of Canterbury*, a proud Sawcy Priest and Rebel, the King took every blow in Dudgeon, and grumbled somewhat to himself in a menacing way, whereupon the Popes legate stop't his Mouth presently with these words----- *Domine----- noli minari* &c. Sir, never threaten us who are Retainers to a Court that Lords it justly over Kings and Emperors.

See *Gerfon* 'Tis endless to tell Stories of this Nature; their practise and designs are contain'd in these Verses.

*Sed:is Summa Petri, qua Pastoralis honoris
Facta caput Mundi, quicquid non possidet armis
Religione tenet-----*

That is, the Pope, like the Presbyterian, does his business with the word, or the Sword; if one will not do, the other shall, or they'll fill the Nations with Blood and Wounds.

Yet, God be thank't, the Devil and those Roaring Lyons, roaring out their Anathema's, their Curses and Excommunications, are not always Rampant, nor does more harm than the Curse of Pope *Julius* the second, did the French-men who rooted his Army (at the Battle of *Ravenna*:) The news whereof coming to his Holiness, whilst at his Beads by the Fire-side, made him in a passion to conclude his Prayers with a Curse in these very words ----- *Sit ergo gallus in nomine Diabolorum*. All the Devils in Hell rake the French-man.

I met with one honest Fryar, *Francis à Victoriâ*, who confesses that Popes were not always so ambitious, and that their pretended Supremacy over all persons and in all causes was but of late usurp't. *Glossatores hoc dominum dederunt Papa, cum ipsi essent Pauperes, rebus & Doctrinâ*: That this Supremacy and Sovereignty was given to the Pope by Expositors that were as poor as proud, with Purfes as empty as their Pates, and who were as bare of Crowns, as their Crowns were bare and Shaven.

Hence we have cause to think that Pope *Pius* the Fifth, (who Excommunicated our Queen *Elizabeth Anno 1569.*) was in Earnest when he said ----

Cum

*Cum essem Religiosus, sperabam benè de salute meâ, Cardinalis factus
extimui, Pontifex creatus panè despero.*

Which I'll English thus.

*When I was first made Priest, my Soul did well,
But How, when Cardinal, I cannot tell;
Now I am Pope, surely my Rome is Hell.*

Optimi putantur Pontifices (saith Papyrius Massonius, who was a Popish Priest) *si vel leniter mali, vel minus boni quam ceteri Mortales esse solent.*

Methinks (saith he) we speed well, if our Popes be but indifferently bad, or but a little worse than other Mortals.

And the same, say I, of all that are of the said Antichristian Spirit, that trouble and disquiet the Magistrate, and their Neighbors, putting them in Fears with their Numbers, and their darings, their Petitions, Subscriptions, like Muster Rolls.

Methinks we speed well if they be but indifferently bad, or but a little worse than Pagans, Indians, Turks and Jews; if they were as harmless as Indians and Infidels; would tell no more Lyes, nor carry on no more Bloody Designs than Pagans, truly for my part I think we should be very happy in them to what we now are.

An Indian or Pagan, for his Life; could not think of such Pride and Insolence, as that wherewith Pope Paul the Fifth, Treated Dandalus the Venetian Ambassador, when he made him Crouch under the Board, and eat with the Dogs the Crums that fell from their Masters Table.

And yet this Bravery, though more Insolent, yet was less Impious, then that Blasphemous Salutation, which His Holyness gladly accepted from the Sicilian Ambassador, that came to beg his Peace, with *Domine, Deus Papa miserere Nostrum; Lord have Mercy upon us, Lord God Pope---* And again, *Oh Lamb of God, that takest away the Sins of the World, Grant us thy Peace.*

Thus Christopher Marcellus Complemented the Pope, in the Second Councel of Lateran; *Tu es alter Deus in terris*; And with like Religion, did the Old Romanists Erect an Altar in Rome to Simon Magus
with

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with this Inscription, *Simoni Sancto Deo, In honor of Simon the Holy God.*

Not more Atheistical than these was the Painters Motto under the Effigies of *Alexander the Great* --- *Jupiter affere tibi cælum, ego mihi afferui terram.*

But enough of these Insolencies and Blasphemies, yet not a jot too much in these days, when such Designs are on Foot, to make the Crown stoop to the Mitre.

But for the Crown to Vaile and Lowre to the Stool of Repentance, Oh abominable and Vile! Forasmuch as 'tis much more Honor to be foyl'd by a Lyon, than to be baffled by an As.

This is nothing else but to be Persecuted with Vermine, and run the Fate of that *German Bishop*, that was devoured and Hunted to Death with Rats and Mice.

This is to undergo the Martyrdom of the Primitive Christians, that were put in Bears-skins and Baited to Death with Dogs.

The Pope, how bad soever his Designs be, yet he is a Temporal Prince, of great Territories and Dominions, if you reckon only the Countries called the *St. Peters* Patrimony; whether he has got them *per fas* or *nefas*, whether by Dint of the Sword, or Cheat of the Word, it comes all to one Reckoning; yet still he is a Prince of Ancient *Grandeur*, and the less dishonor to be Subject to him.

But for a Prince to stoop to *Geneva*-Upstarts, that have nothing Eminent but Ears and Mouth, is the vilest of Subjection, and sets a value upon *Turkish* Slavery in Comparison of this; Forasmuch as we expect better things from them. Not that I commend our King *John of England* for profering himself and his Kingdom, Vassels to the King of *Morocco*, an Infidel; rather than endure the Tyranny of Religious Men, and the Pope; forc't by *Pandolphus* the Popes Legate, to resign his Crown to the Papal Chair, which the proud Prelate kept it from him several days, and then disdainfully setting his Foot upon it and the Money with which he bought his peace, restor'd upon heavy terms the Crown, yet certainly such Barbarous usage from Christians, pretended Christians makes a great, though not a sufficient Apology for him. Grass they say never grows where the great Turk sets his Foot; I'me sure *Math. Paris*, an Historian of good credit, says that King *John* us'd to say, that when he became the Pope's Footstool, he never throve after,

to use his own words ---- *Postquam, (ut dixi) me & mea Regna Romana subjeci Ecclesie, nulla mihi prospera, omnia contraria advenērunt. Anno 1213. de Regione liberâ Ancellam fecit per chartum luzubrem, saith Mathew Paris; by a lamentable Charter King John made England a Bond-slave (to the Pope) that before was Free; But his Son King Hen. 3. had it shortly after repeal'd, even in times of Popery, by Act of Parliament.*

Read all our Chronicles since *William* the Conqueror, and tell me, if ever there were Wars in *England* but the Clergy had a great hand in them.

Os Bishop of *Bayeux* furnished *William* the Conqueror with Forty Tall Ships to invade *England*, and the Pope to encourage him sent him a Banner of the Church, an *Agnus* of Gold, and one of the Hairs of *St. Peter*; such another Present as that *Phoenix* Feather, which the Pope sent to the Earl of *Tyrone* the Irish Rebell.

Whose Mouths and Lungs blew up the Fire of contention, in our late Civil Broiles, but the Presbyterians and Covenanters?

Surely Kings will be warn'd by such Fatal Examples, from trusting their Supremacy, the Choiceest Flower of the Crown, out of their own keeping, either to Popes or Presbyters, that will not be subject to them; I mean, the exposition of Scriptures, and Power of the Keys; For all English Bishops, and Ministers, that are not the Kings Ministers, are Emissaries and Ministers of the Devil or the Pope, at least, grand Impostors, Enthusiasts, and Cheats.

For at the upshot all men's Faith must bottom upon some humane Authority or other; except what the Prophets and Apostles had, which was more properly knowledge than Faith; but our Faith and all Faith ever did and ever must rest in humane Authority; Indeed all true Faith is the Gift of God, as all other Gifts and Graces are, for without Gods special Grace, no man can believe the truest humane Authority or Church upon Earth to be true.

But still, I say, all but Enthusiasts and Papists who believe (the former at *Random* and at all adventures, and they know not wherefore; the latter by implicit Faith) I say all others that are true Believers, their Faith is through Gods grace grounded upon some humane Authority or other.

When therefore any Man believes his Duty to God and the King, he must acquiesce either in Enthusiasme, or Popery, or in the voice

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of God, which voice of God is infallibly to us (only) in the Holy Scriptures expounded and declared in the Voice of the Laws, our Sacred and Chriſtian Laws, ſo admirably contriv'd from the Old and New Teſtament; comprehending all our duty to God, to our ſelves, and to our Neighbors, that we are the Envy of other Nations, happy Engliſh-men, if they knew their own happineſs, more happy in our Laws then in our Land and Scituation, being an Iſland without Paralel in the whole World, exempt and free from the Arbitrary Government, Tyranny, Oppreſſion, Deluſion and Blind Devotion that other Nations groan Under.

And if it were not that the Wiſedom of our Anceſtors knowing their own Felicities, had not made an Act that no Alien ſhould purchaſe or inherit Lands in *England*, the goodneſs of our Laws and Religion, as well as the conveniency of our Scituation and Soil, had expoſ'd us to be overſtock't with ſtrangers without Room ſufficient for the happy Natives.

But ſome will hear object and ſay, what if the King and his Laws ſhould command us to do ſomewhat that (at leaſt in our opinion) is contrary to Gods Law, to obey, aſſiſt and help him herein, can this poſſibly be called the help of the Lord, or meant in this Text; as for Inſtance, there is a Law that no Miniſter who does not conform, ſhall not Preach within Five Miles of a Corporation Town or City; or within Five Miles of the Benefice, he left and loſt through Non-Conformity; the Law and the King ſays do not Preach there; but (ſay they) wo be to us if we Preach not the Goſpel, for we cannot but ſpeak the things that we have ſeen and heard, and whether it be right to obey you rather than God, Judge ye, as ſaid St. *Peter* and St. *John*.

This is no wild chymical ſuppoſal and objection of my own making, but it is the known and common Apology of the Non-conformiſts, to juſtifie their diſobedience, and vouch their confidence in ſtanding it out, and bidding Deſyance to the King and his Laws; nor is it leſs uſeful then neceſſary to give a plain and full answer to this objection, under which all Diſobedience, Diſloyalty and oppoſition of Authority does lurk and ſhelter to this Day.

The King and his Laws give the word of Command, bids them March and be gone at your Peril; but, they rejoyne, we are Preachers
 1 Cor 9 16 of the Goſpel, neceſſity is laid upon us, and wo be to us if we Preach
 not

not the Gospel, as said St. Paul; and whether it be right in the sight *Acts 4. 19.* of God, to hearken unto you more than unto God, judge ye. For we can-
not but speak the things which we have seen and heard. *10.*

Ans. 1. This is an excuse that abominably aggravates the Crime to all knowing Christians; Oh Impudence, and Imposture not to be named amongst sober and modest Men and Christians!

What? shall these Wretches that truckle and drudge for a few Pence and a gathering amongst the Silly Men and Women, shall these Preachers that with such a Text as this have against the plain and easie sense wrested the same to the ruin of their Auditors, Body, Soul and Estate? shall these *Posci nummia*, these *Crumeni milge*, these Pick-pockets, and Petticoat Preachers, that lead Captive silly Women compare themselves with St. Peter and St. John and St. Paul? That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of Life, That which we have seen and heard, declare we unto you. Saith St. John. *1 Jo. 1. 1. 3.*

Now no Man can in truth and in sober sense, without Raving, Chear, Imposture, and palpable Enthusiasme, say these words at this day, and apply the same to himself, as that which he hath seen and heard, and handled.

St. John, St. Peter, and the rest of the Apostles, nay, St. Paul in a Vision and an Apostle and witness, as well as the rest, though born out of due time, saw and witnessed what they saw, namely, our Saviour's Resurrection; the great Seal and Confirmation of the truth of the Gospel, and we be to them if they had not told the World what they saw, and heard, and felt, and handled, and knew, that we might have Faith, the evidence of things not seen, but believing their Testimony, and Witnesses; through the Grace of God enabling us to believe, what such good Men and true did depose upon their own Knowledge.

Faith is the Life of a Christian, but how few understand it. To say with the Pharisees that we know that God spake by Moses; 'tis false, we do not know it, nor they did, nor know it: It had been modestly and more truly said, we believe that God spake by Moses; *Jo. 9. 29.* for Knowledge is the Evidence of things seen, Faith the Evidence of things not seen; Knowledge, is the Grace and Glory of the Church Triumphant; Faith, is the Grace and Glory of the Church

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Militant; and therefore let us not like those silly conceited Pharisees, or good Mr. *Calvin*, say we know a thing to be true, when we only believe it to be so:

For *Calvin* like those Pharisees and the Presbyterians that follow him, defines Faith. 2. *lib Institur.* 16. *Señ.* 7. a stedfast and an assured knowledge of Gods kindness, &c, Why should Men chear the World and themselves too, by pretending a Religion that God never made, nor does not require.

God requir'd no more of the *Jews* than that they should believe *Moses* and the Prophets, handed to them by Tradition and Humane Authority; Ay, but the Pharisees, the Puritan Party of the *Jews*, they must have a surer Card for their Religion then other *Jews*, and therefore they were not content with Faith, though the Prophet *Habakkuk* had told them that the just should live by it, no, they must have more Religion and a better ground for Religion then the other *Jews*, or then God required, or did expect, (which was Faith only); And would make the World believe that (as if they had been as old as the first Mutineers and Ambitious *Puritans*, *Corah*, *Dathan* and *Abiram*, and had seen *Moses* Face to shine like the Face of an Angel when he came from speaking with God in the mount); they do not only by Tradition of their Fathers, believe; no, but they knew that God spake by *Moses*.

Mr. *Calvin* (I confess for him and his followers) that he was forc'd to give a Definition of Faith contrary to that in *Heb.* 11. 1. for fear the Papiits had run him a ground.

For if he believed Christ and the Gospel upon humane Authority, or the Authority of the Popish Church, which he renounc'd, he knew not well how to answer the renouncing the Tradition of that Church, without also renouncing *Jesus Christ* and his Gospel; therefore (which he should not need) he was glad to define Faith to be a stedfast and an assured knowledge of Gods kindness &c. and this by a certain witness of the Spirit within a Man:

By which secret perswasion, if he means Gods Grace to make a Man believe Humane Authority, Christian and Humane Tradition and Laws, whereby we believe the truth of the Holy Scripture, he is in the right; but he is evidently out of his Story in calling this Faith, an assured Knowledge: For alas! the best of us, except we Lye, and Cheat, and Vapor, as those *Puritan* Pharisees did, we must say

say with the Apostle, we see but in part, as in a glass Darkly, and not with stedfast and assured knowledge as the Saints Triumphant do, and as did the Apostles who saw and knew our Blessed Jesus and Saviour in the Flesh.

But hence, comes all the mischief, from this Vapor, and Lye, in making our Faith, just like St. *Thomas* his, whose seeing was believing, and the rest of the Apostles; what ever was true of the Apostles, must be true of us, which is an abominable Cheat and Imposture.

They were Witnesses of Christs Resurrection, we only tell what they said, or did Witness; at the second or third hand? said I, no at the Thousandth hand, and at long run, by the Tradition of the Christian Church and Laws of the Land; he that pretends other ground for his Faith, either believes he knows not wherefore, and is a Fool, or Enthusiast, or Fanatick, which is all one, and a Cheat and Impostor, or else is a Papist, and has an Implicite Faith in the Church of *Rome*; or else, by doing Miracles as the Apostles did, can and must give a Demonstration of the Spirit and of Power. In the Name of God, what would these Disturbers of Man-kind be at? Here's ado with their Religion, their Religion, and there's not one of them knows where he got it, except from the Church of *England*, or the Church of *Rome*: And yet they disclaim both these; and consequently, can demonstrate nothing, nor rationally convince any Man of the Truth of their Faith, except by their own secret perswasion, which (though it may be of God) yet they cannot shew and prove but that it may be a Lye, a Cheat, and from the Father of Lyes.

Are they Ordain'd to Preach the Gospel? Let us see their Commission and Ordination.

They answer, they are Ordain'd by them that were Ordain'd by them, that were Ordain'd by those that were Ordain'd by the Papists, &c. I knew whether they would come at long Run.

Nor can they justify to the World, that that English Minister of Gods word, that is not the Kings Minister Ordain'd according to the Sacred and Christian Laws of *England*, is any other then a Minister of the Pope or the Devil; either a Papist, or an Enthusiast, and possess with the Spirit of Popery, or the Spirit of Foppery.

Religion

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Religion? true Religion, our Saviour says, like a Tree is known by the Fruits; consult all Histories, antient and modern, view the present posture of Affairs; if ever this Hundred Years there ever was any Rebellion, Massacre, Tumults or Treasons, Blood Rapine and Murder, but either Papist or Fanatick, or both had the great hand in it.

To look no further back then the Reign of King *James*; who de-thron'd his Mother? and made a Slave and property of him in his Infancy, but that Bloody *Knox*, *Buchanan*, and the rest of that *Puritan* Presbyterian brood? by woful experience he tells his Son, our late Martyr'd Sovereign in his *Swiss* *Basin*. That under pretence of Religion he should find (Alas! alas! He did find it by sad experience) no such Barbarous and Bloody Villains in the World.

When King *James* came into *England*, they still made him weary of his Life, and the Papists on the other hand endeavor'd to take away his Life, by the *Gunpowder-Treason*.

But, Blessed be God, unsuccessfully; all his Reign; but what the Plots, the Popish Plots could not accomplish against his Son, the Presbyterian Plots did perfect, Crowning their Villany with the Blood and ruin of the Kingdom, bringing the Blessed King to the Bloody Scaffold, and our Gracious Sovereign to the more Ignominious Stool of Repentance.

And is this your Religion? where did they learn it? not from God, from Holy Scripture; nor from this Text, but from the Devil, who was a Murderer from the beginning, and a Lyar, (like these his Children) and the Father of Lyes.

These things are plain and palpable, and had not now been remembered but that Men tread the same steps, follow the same methods; may we not Fast and Pray? (say they) sad, oh sad! may we not Preach? wo be to us if we do not Preach the Gospel, and wo be to you, good People, if we do not Preach; as if the Gospel were confin'd and Monopoliz'd to a Crew, that can show no Authority, no Commission, no Call, no Warrant for what they do; except from the Pope and Jesuits, who I fear have a great Influence among them.

The King, and his Laws Ordain and constitutes in *England* the only true Christian Bishops, Priests and Deacons, as he does the only true Judges and Justices of the Peace; and he may deprive all of them equally.

equally. And therefore if they cannot justify there Ordination and Commission, their Warrant and their Call, in an Ordinary and orderly way; nor yet by Miracles in an extraordinary way, let them no more so idly, so impudently and so vainly apply the Apostle's sayings to themselves, but contrarily, woe be to them if they Preach the Gospel, without sufficient, Call, Warrant, Ordination and Lawful Authority.

Pilate rationally and honestly subjoyn'd to the cry of the Rabble, Crucifie him, Crucifie him? Why? What evil hath he done? They could tell none, but cryed out the more, Crucifie him, Crucifie him.

I should be as Foolish and Irrational, if I should decry and silence these Preachers, if I could not Answer that Question, What Evil have they done? I'll Answer it with another, What Evil have they not done?

Did the People Rise in Rebellion, till these Phanatick Preachers Rowz'd them from such Texts as this? Alas! People generally would be glad to be quiet, and follow their business till Sunday come, and then these Preachers set them agog, and fright them out of their Wits with Fears and Jealousies of Popery, and Arbitrary Government, and I know not what Forgeries of their own making.

If there was not a Papist in *England*, (as I wish there were not) yet they would fright the People with Fears of Popery, From whence? From *France*.

If there were not one Papist in *France*, yet still these *Bontifear's* would affright the Rabble with Fears from *Italy* or *Spain*; or if not from thence, with Fears and Jealousies of some Popishly affected amongst our selves; that the Sheet Anchor, thats an Engine (Popishly affected) allways ready to do the business at a dead lift, and Low Water, when all other hopes are frustrate and desperate.

Let any Mutinous Contrivance or Petition be (to strike terror to the Government) to be Subscribed by Numbers, though these Preachers, and these Conventiclers, differ and dissent from one another, one Sect against the other, even to Death, yet like *Herod* and *Pilate* they shall joyn in Mischief, and unanimously as one man Confederate against the Peace and tranquillity of Christ and his Church, the Common Enemy.

If there be but Two or Three Phanaticks in a Parish, observe it, they shall make more a noise, more a Disturbance, more a do in
the

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the same then all the Rest, they would do all, and always do ill. Let the Magistrate restrain their daring Conventicles here and there, (for it is but here and there if any be restrain'd) Oh, how the Country Rings of Persecution, Persecution !

Let the Magistrate connive and wink at them, and look through his Fingers, and make as if he did not see them, Why ? What then ? Why then they should be humbly Thankful.

No, No, Humility and Thahkfulness are Graces not to be found in the Holy League and Covenant, no, they grow more Peculant, and say of this merciful Magistrate, God has put a Hook in his Nose, as he did in *Senacherib's*, and a Bridle in his Lips.

So that a man knows not how to please them, but we must say of them as *Solomon* sayes of his Fool, *Prov. 29. 9. If a Wise (Magistrate) contend with a Foolish man, whether he rage or Laugh, there is no rest.* For whether they rage at the Magistrate for putting the Laws in Execution, or whether they Laugh at him for neglecting, still they are restless and unquiet. They are a Plague and Disquiet to themselves and all the Kingdome, which they have all most ruin'd once, and themselves too, which had not now been remembered but that the same men, the same Principles, the same Methods to embroyl us, are again on Foot.

Bless us, Good God ! What is Religion, if this be Religion ? And what is Religion good for, if these be the Fruits ? What ? Shall Religion be good for nothing but to make us like Cocks of the Game, which are good for nothing but to Fight ? Or like *Salamanders*, to live no where so well as in the Fire of Contention ? Or *Pirrhus* like to delight in War ?

If these be the secrets and Mysteries of their Religion, let every good man say, (as *Jacob* of his Bloody Sons.) *Oh my Soul, come not thou into their secrets, unto their Assembly, mine Honor, be not thou united, Instruments of Cruelty are in their Habitations. Cursed be their anger, for it was fierce; and their Wrath, for it was Cruel.*

Time was when *Regnum Anglia* was called *Regnum Angelorum*; but these Disturbers would (verifie the Diverb of the Emperor *Maximilian* the Second, and) make it *Regnum Diabolorum*.

Omnium Provinciarum prima publicitus Christi nomen Recēpit Anglia, saith *Sabellicus*, *Regnante Lucio*, saith *Ensebius*, *England* received the Christian Faith, *Anno 44.* by *Simon Zelotes*, saith *Dorotheus*, *Octob. 28.*

Imperatore

Gen. 49. 6,
5. 7.

Rex homi-
num *Hip-
pocritus*, *Afio-
rum Gallus*
Diabolorū
Anglia,
Regū ego
Max imp.
Dir. in Syn.

Imperatore Claudio &c. Barenus, All agree that *England* was the first Christian Kingdom, and happy might we yet be if not disquieted by this Man of Sin and Sons of Perdition, the Spirit of Anti-christ, namely, the Spirit of Popery and the Spirit of Foppery.

And both of them have seen their best days, because though both of them yet set in the Temple of God, (both Papist and Fanatick, the spawn of a Jesuit,) yet the Cloven-foot is discovered by the most of Mankind that have any eyes or understanding.

A Man might, in the days of Yore, with a Knap-sack full of Pardon's and Indulgences under the Seal of the Fisher, have fill'd it in one day with good Money for them.

But now a Pardon-seller may walk over all *Italy*, and cry Indulgences, Indulgences, Pardon's, come buy, and scarce get Money to pay for his Supper; and if into *Germany* or *France* he Travels over the *Alpes*, 'tis not worth the while, all his Pack will scarce buy him a pair of new Shoes, why? I told you, the cheat is discover'd, the Cloven-foot is apparent, though this Anti-christian and Devillish Spirit sit in the Temple of God. What did this Spirit of Anti-Christ do then? what? but that Satan always does when he appears as an Angel of Light; if he be discovered, he shifts himself and appears in another shape, but still with the same Black Hellish and Devillish Design, seeking whom he may devour.

So that from the Spirit of Popery he Metamorphos'd himself into the Spirit of Foppery; and instead of the old Cheat of Popery, he Plays the same game with the new cheat of Sects and Foppery, and gain'd wonderfully at first thereby.

Rebellion, and Murder, and Treason, and Mischief; that's the Principle, Foundation, and Main Design of Hell; but how to make Mortals (so much against Nature, and humane kind,) to perpetrate such Hellish Facts, there's the craft.

Why, Religion, not true Religion, but the Hypocrisie, the Face of Religion, the Ape of Religion shall Play the Beast, and make Men Play the Beasts, nay, be more Brutish than the Beasts, to one another.

Cain had never kill'd *Abel*, as I said before, but for this Devillish Religion; *Absalom* could never have Rebell'd, nor got a party against his Father, and King but for this Devillish pretence of Religion, and Justice.

E

Jeroboam

Curse ye Heresies.

Jeroboam could never have usurp't the Crown but for his Devillish new Religion, an easie and cheap Religion, that would save the Peoples Purfes and their Legs too, from a tedious and chargeable long Journey to *Jerusalem*, when the business was done more cleverly by a couple of *Calves* in *Dan* and *Bethel*.

Instances of this Nature are endless, to come nearer home; a new, new, Religion; a new, new light, fresh and new (at least an old Heresie new broach't) in the Spirit of Foppery d'd the Business, the Devillish business of Murder, Blood, Ruin and Treason in the late Civil Wars, when the Spirit of Popery had run its race and run it self out of Breath, and off its Legs.

In Seven Years the Spirit of Popery could scarce get Seven Profelytes, whereas a new light, a new Sect, a new exposition of Holy Scripture, like that of this Text, should fetch in Profelytes by shoales; nay, the Fishers could not throw out their Netts so fast, as the Gudgeons came gaping and willing to be taken, though to their own destruction.

But alas! alas! even this Cheat is also quite discovered, I wonder into what Shape this Spirit of Foppery will next appear, for the Devil hath no great success with it at this day, no more, than with the Spirit of Popery.

A Holder-forth may Yawle and Yarne, Snivle and Whine, Thump and Bawl, 'till his Lungs and his Heart ake, and yet neither make open hearted nor open handed their close-fisted Disciples: Nay, he shall now turn up the white of his Eyes, and play as many tricks as *Hocus Pocus* at a fair, and yet not get so much Money at Night as a Common and Profane *Hocus*.

But instead of giving them any thing, Men are grown to subtle, and the cheat so stale, that when they begin their tricks, and they hear them cant, Men are apt to clap their hands upon their Pockets, as when Gypsies are near them: And know the meaning and aime of the Jugler, as (at long run) they did, of a Long-Parliament Fast, when every Boy could thereby Prophecie the Ensuing Tax.

And such Villain, Murderers, and Traytors have appear'd in the Likeness of this Spirit of Foppery, that worse did never appear in the Spirit of Popery: You may wink and chuse; a *Bravo* in *Spain*, a *Bandito*, a High-way-man Kill Men and Rob for Money's sake; so do those Murderers and Traytors and Rebels under the Cloak of Religion;

Religion, (in the Spirit or guise of Popery and Foppery) all this is for Moneys sake, though the Vizard pretends for God's sake.

A Rebel's a Rebel, and a Trayters a Traytor, and a Robber's a Robber, though he Rob in a Fryar's weed or a Bull-coat, or a Presbyterian Jump; Vaux, is Vaux though he carry a Dark lanthorn and wear a Vizard.

Object. Oh! but Conscience, Conscience is a tender thing;

Ans. I grant it, Conscience is a tender thing, and a Devillish hard thing, as any thing in the World: The Holy Ghost compares it to the hardest things in the World, to the Adamant stone; what harder than the Adamant, or the neather Mill-stone? Why, Conscience is harder; and feels no more, relents no more than if it were scared with a hot Iron; *1. Tim. 4. 2.* And who are they that carry these feared Consciences? that can swallow Oath upon Oath, Kill, and Rob, Plunder, and Steal, Sequester and Behead, and still their Consciences blunk no more than a piece of Brass? Why, the same Apostle tells us, they are such as shall appear in the latter days, that (in the Spirit of Foppery) shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils. *1. Tim. 4. 1.* And (in the Spirit of Popery) *Forbidding to Marry, and commanding to abstain from meats, &c. 1. Tim. 4. 3.*

I tell you nothing herein but plain Scripture truth's, easily applyed, and yet I am sensible it is like to cost me dear:

This Spirit of Popery and Foppery that I have rais'd and discover'd and shewn to you this day, is a fierce Devillish Bloody Spirit; 'tis easily rais'd, but hard to allay; two Arch-bishops one of *England*, the other of *Scotland*, irritated this Spirit, but this Fierce and Bloody Spirit fell upon them and Kill'd and Murther'd them; many thousand such Bloody Instances, there are, oh! this Spirit has Talons sharp and Keen, I know it experimentally, nor durst I provoke it, as I have done, but that I trust in God through Jesus Christ, being as willing to suffer (as they are to make me suffer) in so good Cause?

Object. But some may say, we are bound to help and Obey the Sovereign Magistrate against our Consciences? Or, when he Persecutes men for their Consciences, are we bound to help him, and is this help, the help of the Lord?

Ans. To which I answer, first, that no man on Earth can meddle

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with mens Consciences; I'll think in my Conscience what I list, and be of what Opinion I list, and none upon Earth can hurt me for the same, though never so flagitious: 'Tis Gods Prerogative alone to be the only Searcher, as well as Converter of Hearts and Consciences; For man sees only the outward Appearance, but the Lord Vieweth the Heart or Conscience.

And as the Magistrate cannot, so he does not pretend to meddle with mens Consciences; if Two Robbers, or Two Murderers come to be tryed before a Judge, the one Robber is perhaps a Leveller, or a Covenanter, and thinks in his Conscience he may take the Goods of a Rich man, or a Lord, especially of a Prelate, or Spiritual Lord, till he has pull'd him down, nay pull'd him up, Root and Branch, as he has Sworne, in his solemn League and Covenant, till he has at least Rob'd him, Plunder'd and Sequestred him of his Estate, so that he has rais'd his own equal and Level with him: The other Robber is a down-right Thief, and never aggravates his Crime, with Hypocrisie; but both are Convicted of the Felony; Does the Judge, or can the Judge search into the Heart and Conscience of the Men, and dive to find whether it be their Conscience or Religion to Rob or Steal; be their Consciences what they will, he is not concern'd, but finding them Malefactors, and Transgressors of the Law, he Condemnes the Godly Thief, and the Ungodly Thief to the same Gallows.

Yet how gently, how favorably, and Religiously has our Laws provided for tender and dissenting Consciences and Religions.

Men may Preach that will, when they will, what they will, and where they will at this day in *England*, provided they do not Rant above Five strangers to the Conventicle, least they Fight the Neighbor-hood with their Old tricks of making a Long Prayer and a long Sermon, the Prologue of some ensuing mischief: And also provided the Non-conformist Preacher, do not Hold Forth within Five Miles of the Parish he Deserted (I had almost said Deluded) and also, not within Five Miles of a City or Town-Corporate.

How would the Apostles have Blest God for this Liberty, if they might but have Preacht from House to House, they would have Blest God and the Magistrate for the Grace and Favor.

But our Spirits of Foppery will not be Fob'd off so, they must and will have Numbers, Glory in their Numbers, brave the Magistrate,
and

and face him and dare him with their Numbers, as if they were ready to come to the Poll with him, and count, whether more People come from the Church on a Lords-day, or from the Meeting, vying for multitude, especially if the weaker Vessels, the Vessels of Frailty will but pass Muster.

Poor Bashful tender Hearts and tender Consciences! As if a Holder-forth cannot Preach Christ in the Wild of *Kent*, as in the Throngs and Crowds of a City or Corporation; Well, the Magistrates surely do well enough know their meanings, and what they would be at. And such a Discourse as this, and such a Text as this, can no where be so properly or so well Improv'd, as in this Assembly, the most Honorable, and most considerable of this greatest and most Glorious City, of the whole Kingdom the great Hinge of Peace and War.

Those Preachers are like *Jobs* Comforters, *Job* 13. 4. either *Fergers of Lyes*, or *Physicians of no value*, that do not handle, or do not handle to purpose this Dintemper. What disquiets your sleeps but Fears of Disturbances from the Spirit of Popery, and the Spirit of Foppery: I know not which is worst, they are both Bloody and Dangerous, the former by Plotting, but Blessed be God their Plots come to nothing; the latter by Plotting and Acting too, God knows, not to mention the Desolation, the Bondage, the Tyranny and oppression this City groan'd under for so many years, under so many Masters, and different Tyrants, Three or Four several ones in a year sometimes, before His Majesties Happy Restauration; but, even since, though the Papists might Plot Rebellion and Treason, yet the Phanaticks have not only plotted, but twice been up in Armes, which the Papists never were, twice I say in Armes, and Open Field Fights, in *Scotland*; where our Miseries were first brooded and begun their Rise; but Blessed be God, as soon Defeated, which was Gods goodness more than our Deserts; no Thanks though to the Coventiclers and Field-meeters, they show'd their good will and their good Religion, and their tender Consciences in the Interim; oh true Church Militant here upon Earth!

Why should Ministers make wild and randome discourses in the Pulpit and but beat the air, applying remedies to distempers that the City and Kingdom are not especially plagu'd with; alas! Faction, and Foppery, and Popery, are the great disease, of the Kingdom.

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Kingdom, with which it now, at this day, as well as of a long time, it has been vext, and griev'd, *hic seca, hic ure*, here make applications; otherwise we Preachers are like those the Apostle speaks of 2. Thes. 3. 11. *οὐδὲν ἐργαζόμενοι ἀλλὰ περιεργαζόμενοι*, Working not at all to the purpose but busie to no purpose.

What? shall Jesuits dare to venture their lives to come to pervert our Nation, in the Spirit of Popery, and shall Fanaticks dare and brave the Magistrate to his Face, in publick, in the Cities, in the greatest City of the Nation, and all this with an Impudent Forehead, like the Whore in the *Proverbs*, wiping the mouth and saying they have done no wickedness, and all this in contempt, nay, in defiance of all Law and Authority; and shall no Man dare to say and speak publicly what they dare do publicly? Is it no sin, no crime, no shame for them presumptuously and with a High Hand and a Brazen Face to transgress the Laws; and is he fit to be a Minister of God and the King, that has neither honesty nor courage to Check and Rebuke it?

The great and good Emperor *Constantine* the first Christian Emperor took another course with Factious Conventicles. He prohibited them, by Edict and Proclamation, see the Proclamation and Edict *Ensch. de vit. const.* He Burnt their Books and proscribed the Authors and Abettors, to use his own words, *Pestium illarum audacia ministri Dei, hoc est, mea Executione coercetur.* Their Plaguy Impudence shall be restrained by the Authority of the Minister of God, that is, my self, &c. that good Emperor. Those bold pestilent fellows, that dare offend in defiance of all Authority, I'll make bold to punish their Fool hardiness by my Authority.

A Speech as pious as Princely, and a pious Example to Princes. For ancient and modern experience has taught, that faction (like a Top) never goes well but when under the lash, and well whipt.

Πάλλοι Ἀνυπότακτοι, ματιολόγοι καὶ ὀρεναπίται. Therefore obstinate and prating Fanaticks, or Seducers saith St. Paul *ὅς δὲ ἐμποδίζειν* saith St. Paul, whose Mouthes must be stopped, *oportet os obturare*; it is very fit they should be stopped. Why? (it follows,) because they subvert whole Houses, teaching things that they ought not for filthy *Lucre*s sake.

When the People had got a new Religion but a false one, King *Josiah* puts it down, and is commended for it. 2. Kings. 23. from the

the 4. verse to the 14. verse. The same did King *Hezekiah*, 2. Kings 18. 3. 4. 5. 6. 7. The first Law of *Theodosius* that good Empe-
ror in his Law Book is *de sacrâ Trinitate quid credendum*.

*Theod lib.
legum.*

A Lawful King may not only *imperata facere*, but *imperare faci-*
enda; though I know the Learned *Grotius* scruples this latter, but
he was a Hollander.

By this Regal Supremacy *Solomon* deposed *Abiathar* the Arch-
Bishop, because he sided with the Rebels. *Constantine* did the like
to *Vigilius*, and *Justinian* to *Silverius*, *Orho* the Emperor ejected Pope
John, 12. for his Necromancy and Wickedness.

'Tis *Chrysostom's* Paraphrase on *μάτην ὑποχρ* Rom. 13. 1. Let every
Soul be subject to the Higher Powers, whether Apostle, Evangelist,
Pastor or Teacher, Pope or Bishop, Presbyter or Presbyterian, they
must needs be subject and that for Conscience-sake; if they have a-
ny Conscience; any Conscience unseared, any Conscience not hard-
ned. To whom assents *Theodoret*, *Theophylact*, *Oecumenius* and all
that are not posses't with the evil Spirit (to keep to my old terms)
of Popery or Foppery.

*Rom. 13. 5
Vid Chrys
Hom. 3. ad
Anatol.*

King *Josiah* came not with Cap in hand to the High-priest, but
commanded him to reform this and that.

4.

*Nefas est in dubium deducere ejus potestatem cui omnium gubernatio
superuo constat d. legata iudicio*, saith the 6th. Tolstan Counsel, speak-
ing of the undoubted right of King *Chintellanus*.

The four first General Councils were called by Emperors not by
Popes, nor the Clergy.

*Socras l. 5
in proem.*

Pope *Leo* petitions the Emperor to call a Council in *Italy* and he
call'd it at *Ephesus*. *Supplicationi nostra dignetur Imperator annuere*. *Lev. Epist.*
Let the Emperor vouchsafe an Ear and hearken to the request of his
humble Petitioner.

But many years after the Canon of Pope *Boniface* runs a stile
and Language more Magisterical, Dictator-like, *Dicimus, Definimus, De majori
pronunciamus esse de necessitate salutis omni humana creatura subesse Ro-
mano Pontifici*.

*121. in glos-
sâ.*

We say it, we decree and pronounce it altogether necessary for
all Mankind to be subject to the Pope of *Rome* in pain of Damnation.

Observe (by the way) the difference betwixt the Popes old and
new style. For till a Thousand years after Christ, no Pope was ever
so audacious as to claim or usurp Supremacy over Kings and Emperors.

S3

Curse ye Heroz.

So that the Pope in *ordine ad spiritualia*, and the presbyterian *in his Christi* hookes in all Dominion; Kings will have a good share left between them, but Pride and Covetousness taught these Sons of Perdition these Innovations and Usurpations.

For Priests and Bishops themselves however they pretend the derivation of their Office from Christ, yet have the liberty of the open Administration thereof from the Civil Authority alone and Laws of the Land.

Obj. A. But suppose the Civil Authority will not be so civil to us to grant us this liberty, is not this Persecution? what shall we do in this case?

Ans. In such a Case obey our Saviour's Command and take his advice *Mat. 10. 23. When they Persecute you in one City, Fly to another, and in one Country, Fly to another Country.*

Every good Christian, every tender conscience will do it; but the Papists and Fanaticks and Non-conformists scorn the motion; flye, say they, what fly from our dear proselytes, fly from our Dayly-bread, fly from our flocks and our herds, they scorn it, they'le sooner fly in the Magistrates Face, they are good Christians the while.

St. Paul thought himself happy that he could fly, though he ventur'd a Limb by Flying, being let down in a Basket over the City Wall, and so escaped their Hands.

Obj. But we live not under Pagan but Christian Magistrates, and therefore should expect better things of them.

Ans. I grant it, and so we do, Blessed be God, any man may in *England* be as good a Christian as he will, and instead of Persecution for the same, have encouragement from the King and his Laws: But woful experience has taught not to trust with too much Power Canters and Hypocrites, Juglers and Dissenters; no Nation in the World but endeavors to maintain its own being, its own Laws and Constitutions from the Plots and Conspiracies of such as always Watch to defame, disparage, contemn, circumvent and undermine it; especially to such as have bid defiance to a good Conscience, for a good and conscientious Christian dares not disobey our Saviors Command, but if he be persecuted in one Country, he will, he must, he ought to fly to another; and in the Interim if he cannot Fly, willingly to suffer for Christ; and joy and glory therein, as the Apostles did, and not whine, mutiny and complain, as Fanaticks do.

do. Alas! the Men do not believe what they would make others believe, that woe be to them if they do not Preach the Gospel; if they did, they would Preach it in *India*, in *Turky*, in *Persia*, the World is wide, and the Converting of a Turk has a better Reward than the perverting of one that is a Christian already.

Cicero indeed holds it to be Heresie to differ or dissent from the Religion of a Man's Country; and the King of *Morocco* answered the Ambassadors of King *John* of *England*, requesting to know how His Majesty liked *St. Paul's* Epistles which he had lately read, with a Protestation, that were he to chuse a Religion, he would be a Christian. But he held it abominable not to live and dye in the Religion received from his Fore-fathers, and his Country.

But these were Infidels, and to be condemned by us Christians, who are taught to call no Man Master, nor no Man Father, or Rabbi upon Earth, that is, not *jurare in verba Magistris*, but to give a reason of the Faith and hope that is in us, though the said *Cicero* and the Infidel King spoke (like as they were) very Wise-men and great States-men.

But when through Gods great Mercy we are happy in being born in a Country Beautified with the best Religion and the best Laws, nothing but the said Spirit of Popery or Foppery can make any Man a Non-conformist.

Our Blessed Saviour, though he was Lord of Heaven and Earth, and also poor and penny less, yet when tribute was demanded of him, (rather than he would offend the Law of the Land he liv'd in) did a Miracle to get Money to pay his Assessment.

St. Paul upon his Tryal when he was Indicted before *Festus* by the *Jews*, who laid many grievance complaints against him, he clears himself by Pleading not Guilty, not by demurring to the Jurisdiction of the Court and Laws of the Land, and yet they were Heathen ^{Acts 25;} Laws, but Pleads not Guilty and Justifies that neither against the ^{28.} Law of the *Jews*, nor against the Temple, (which yet was Superstitious) nor yet against *Cesar*, (though their Conqueror and Invader) had he offended any thing all; And *Acts*, 28. 17. In these words, clears himself namely, *I have committed nothing against the People, or customes of our Fathers.*

I wonder by what Rule, by what Pattern a Non-Conformist walks, whilst he will neither copy after Christ, nor *St. Paul*.

F

Surely

Curse ye Heres.

Surely no opinion is so wild and extravagant, but will find some Fools so wicked as to follow it, though it ruin them. I read of a Sect called *Caynites*, because they praised *Cain* in Murdering his Brother; others that have commended *Corah*, *Dathan* and *Abiram*, as stout Independents and Libertines, that would not be controul'd with never a *Moses* or *Aaron* of them all; nay, I read of one *Bruno* that writ an Oration in Commendation of the Devil, and his Luciferian Pride.

Oh liberty! liberty! is a sweet thing, say some, the very Birds when caged had rather live at all adventure and perhaps starve, then be coupt up, with never so much Plenty; oh, (say they) liberty of Conscience to believe what we list, and say what we list, and do what we list, is a very precious enjoyment. Happy are the People that are in such case, like the *Guiana-Indians*, *sine Lege, sine Rege*.

I can tell you of a time and a Country in Holy Scripture, where there was just such a time of Liberty. And yet they had a King, the good King *Ash*, but of little benefit to the People, because they had a great mind to this same liberty, and to live as they list and lawless.

Now for a long season *Israel* hath been without the true God (no matter for that saith the Atheist) and without a teaching Priest (all the better saith the Papist and Fanatick) and without Law (all the better (saith the Libertine.)

Here was a time to some Men's wish, and was it not a happy time? Read that in the 5. verse. And in those times there was no peace to him that went out, or to him that came in, but great vexations were upon all the Inhabitants of the Countries, and Nation was destroyed of Nation, and City of City; for God did vex them with all adversity.

And 'tis Impossible, it should be otherwise; for there was no Law, no Yoak, every Man was a Son of *Belial*, (in English) a Son un-yoak't, unbridled, unrestrained, his lusts had their full Scope. If any Man lusted after his Neighbors Wife, his Neighbors Daughter, his Neighbors House, his Neighbors Land, it was but cutting his Throat, and the business was done; till another stronger then he, or many others combin'd serv'd the Murderer in his kind, in the like Kind; till another or others did the like for them; and so for want of Law,

lust

Iust was a law and revenge was a Law, and Ambition and Covetousness hurried Men Captive to confusion and ruin, for want of a Righteous Law and Yoak to restrain and protect them.

No wonder then that the Text says in those times, there was no peace to him that went out or to him that came in, but great vexations were upon all the Inhabitants, man against man, and City against City; for God did vex them (and they vex one another) with all Adversity.

And this is the fruit of liberty, liberty! But understand a little, ye brutish among the People *Psalms*. 94. 8. *And ye Fools? when will ye be Wise? Never, (alas!) never till taught (too late) by the Fools Mistress woful experience.*

And if Men should have but (for one day) the Tryal of an Inter regnum or Interval of Government (as the *Turks* usually have at the Death of an Emperor,) and that every Man has liberty, they that wish for it, would find it the most dismal and Tragical day, for Rapines and Massacres that ever they had, if happily it prove not their Last Day.

So Fatal it is to want Government, so Fatal to *England* to want Kingly Government, and so Fatal to Rebel's by Fighting against it, to Fight against God; and therefore do justly incurr the Curse of God, as Cursed *Meroz*, disloyal *Meroz*, in this Text. Whence I conclude, that as he that will not venture his Body, can never be Valiant, and he that will not venture his Soul, can never be Rich, so he that will not venture both Body, Soul and Estate, can never be a Rebel.

There is but one Question more to be Answered, and then I have done: And that is,

Q. 4. *Why the Angel of the Lord does Curse at this Rate?*

Surely the Debaucht, and prophane Ranters of this Age does not from this Scripture learn to Curse and Damme, after the Example of the Angel of the Lord here, and yet the Lawfulness of Cursing is more plainly prov'd, than the Lawfulness of Rebellion, from this Text.

And though it be a Devillish thing to Curse and Damme, as well as to Rebel, yet our Debauches seldom aggravate their sins by adding Hypocrisie to them, and the Cloak of Religion, the Common habit of Rebels in our Age: Yet both of them are alike in sinning

Curse ye Heroy.

impudently, with a High hand and a Brazen Face: Do they Bluff when they Swear, and Curse and Damme? And are Men asham'd, when by stubbornness and Nonconformity they dare Confront, as well as Transgress the Laws?

He that hides his Sin shall not Prosper, saith Solomon; Well, this (I'll say) for both the said Malignants, both the bold Curfers, and the bold Conventiclers, they are so far from hiding their sin, that they boast of it, and Glory in it; The one by Cursing, Swearing and Damming, hop's to be accounted a Daring, Valiant, Modish Gentleman. The Angel Curfed *M-roz*, but this Fool dares Curse himself, he dare pray to God to Damme him, and seldom do these Devils Incarnate put up any other prayer to God, but --- God Damme them.

Devils Incarnate did I say? Alas, that speaks them not enough, these dregs of Humanity are worse than Devils, for the Devil did pray in *St. Luk's* Gospel to our Saviour, saying, *I beseech thee, torment me not*: But these worst kind of Devils or Demonaicks, pray quite contrary, praying at every word, God, I beseech thee torment me, or, God Damme me.

Upon me be thy Curse my Son, sayes a Rash Woman in Scripture; But that any Man should say---Upon me let my own Curse come, is no where to be learnt but from Hell, the Devil, and the Damned Spirits.

God Grant, that every one of us may hence Learn so to set a Watch before the Door of our Mouths, that we may truly say *Job. 31. 30* with Holy *Job*, *Neither have I suffered my Soul to Sin, by wishing a Curse on another Mans Soul*, much less upon our own Soul.

We read indeed of some Devillish Confederates, that made a solemn League and Covenant, and bound themselves under a grievous Curse to kill *St. Paul*; But never until this unparallel'd Age of prophaneity, that any did bind themselves under a great Curse, to kill their own Souls Eternally, and be Damn'd.

'Twas *Balacks* policy to hire *Balaam* to Curse, (*Come Curse me Jacob*) his Enemy; but 'tis these mens policies and all their piety, to Curse themselves, are their own Enemy: The Devil prays they may be Damn'd, so pray they: Herein seeming to transcend the Blasphemy of those in the Prophet *Isaiah*, that Curst their King and their God; And except they Repent, they shall with horror and
astonish-

astonishment hear our Saviour Eccho to them; *Go, ye Cursed into everlasting Burnings, prepared for the Devil and his Angels.*

They have often, very often pray'd and petition'd Heaven, that they might be Damn'd, their petition will be answered with a *Fiat*, according to your dayly prayer, *Amen*, So be it. *For them that Honor God, God will Honor, but those that despise him, and all Modesty, all Religion, all Vertue, all that Good is, shall be lightly esteemed.* 1. Sam. 2, 30.

I know I am (and willingly I am) in some Transport to meet with this sort of men, yet not at all out of my way: Only the Wonder in the Text is not yet taken away. For though the Devil and Devillish men will Swear and Curse, yet, why should the Angel of the Lord use his Mouth to this Hectoring Language? *Though I speak with the Tongue of Men or Angels, (saith the Apostle) Devillish Men and Devillish Angels have Tongues, Cursing Tongues, and Cursed Tongues;* But why should the Angel of the Lord Curse?

Ans. Surely, not but upon some notorious and strange occasion, and for some Damnable and Notorious sin, And what is that sin? but Disloyalty.

Many other Scriptures decry and Condemn Rebellion, a sin of Commission against the King: But this Text Curses and Condemns Disloyalty, which is only a sin of Omission, (not in acting against, but) in not acting for the Sovereign Magistrate. So earnest is Heaven, not only to keep the Peace on Earth, but to help God, I mean (as the Text does) the Sovereign, Magistrate when oppress'd or in Jeopardy.

To sit still at such a Time, or to be a Neuter, is Damnable and lyable to a Curse, And why? Because above all other Duties, peace is recommended in Holy Scripture, above all other Legacies, our Blessed Saviour Bequeath'd peace to his Disciples and Followers, with a Blessing to the peace-maker and the peace-keeper; and a Curse on him that breaks the peace. Many other are the Blessings of Man-kind, but peace includes them all; many are the Miseries of Mankind, but War, Tumult and Rebellion includes them all, as being the Mother of Mischief, including all Mi chief in the Belly of it. And therefore the worst of men are thus paraphras'd by the Holy Ghost --- *The way of Peace have they not known, Thieves, and Highway-men, Murth'ers and Bandits, are (no doubt) of the vilest sort of Wretches;* but yet not so Vile nor Damnable as Cursed and

Curse ye Heroz:

and Tumultuous Rebels, the former being but Retail-Rogues, as those that Murder and Plunder by Whole-sale. Nor that all Papists and Phanaticks have nothing but Mischief and Blood in their Eye and Design; many of them are like those Four hundred men that Followed *Abfalom* in their simplicity, but once engaged with him in Rebellion, there was no Retreating. Cursed, Cursed for ever let them be then, well may we say, who have seen the Villanies of Rebels acted under the Guize and Vizard of Religion, and Liberty.

Curse them, I say, or, (not I so much) as the Angel of the Lord saith, yea, Curse them bitterly, for their Disloyalty, that will not come to the help of the Chief Magistrate when in danger of Enemies, that will not come to the help of the King, *the help of the Lord against the Mighty.*

And now I have done, And (I hope) I have done enough to make this Text speak better *English*, then formerly, and bespeak better *English* Subjects; though vile Hackney Tongues have abus'd this Text and their own Judgments in spite of all Sence, Grammar, and the Context, by wresting the plain and easie sence thereof, to Gull the Blockish *English* to their Destruction.

Bees suck Honey from the same Flowers whence Spiders suck their poyson, And I doubt not but you will conclude with me, that in this Text (thus naturally now Explain'd) is verif'd *Sampson's* Riddle --- *Out of the Eater is come forth Meat, and out of the Strong Sweetness.*

Judg. 14.
14.

F I N I S.